I:Gordon E-4, 5 (no date) 1937 AR? Khasi AR?

of a Garo marriage. The Lyngams, unlike the Garos, do not observe which way the heads turn when they are thrown on the ground after being sacrificed. The Lyngams, like the Khasis, take auguries from the entrails of the fowls and the pig. After these ceremonies are over, the Lyngam pair are allowed to cohabit. The cost of an ordinary Lyngam marriage is from Rs. 30 to Rs. 40. The marriage system in vogue among the Lyngams may be described as a mixture of the Khasi and Garo customs. As has already been stated, the Lyngams are a mongrel breed of Khasis and Garos.

CEREMONIES ATTENDING DEATH.

The death customs of the Khasis are not only very elaborate, but possess a significance of their own, it is, therefore, necessary to describe them in detail; they are as follows:—

A member of the family lends down towards the ear of the apparently deceased person and calls him or her by name three times, to make sure that death has occurred. If no answer comes, the family laments, for it is then concluded that the person is really dead. The body is then bathed in warm water from three earthen pots and is reverently laid on a mat (*jingrang*), where it is dressed in white cloth, a peculiar feature of the dressing being that the waist-cloth and turban are folded from left to right, and not from right to left, as in the case of the living. An egg called *u'ling kpah* is placed on the stomach of the deceased, and nine betel grains, of the Indian or Indian corn, are tied round the head with a string. The sixth place ear-rings in the ears and other jewellery on the body of the deceased, it being necessary that this jewellery should be specially made for the occasion, and they deck the corpse with valuable cloths. A cock, *u'kiw kmad kpah* (literally the cock that scratches the way), is sacrificed, the idea being that a cock will scratch a path for the spirit to the next world. A sacrifice of a bull, or of a cow in case the deceased is a woman, (*u or ka mani pyrsoin*,) follows. Portions of the left leg of the bull and the lower part of the jaw of the bull or cow are kept, to be placed afterwards in the wooden, or iron,

is calling. He is, however, lame; but whoever answers the call or screams is lost, since he will be seized by the 'ould tyujang and tickled to death.

If one wishes to protect oneself from a violent death, one must propitiate the demoness Ka tyrut by sacrifice, because she is the original cause of this method of dying. The Ghost have a great respect for violent death so it increases the difficulties of the prescribed ceremonies of burial, even making them impossible, which would in turn deny the spirit of the departed one peace in eternity.

They also live in fear of the devil a 'sulalan-tay (the messenger of god, i.e., the executor of his commands). He leads the souls of people away into another kingdom. He is supposed to be horrible; of gigantic size, he walks around with long trailing hair seeking his victim. His teeth are as large as a ka wait (a hatchet or an axe).

The women are especially afraid of a devil whom they call a 'sulo-um (the water devil). He has the power of attacking women and causing sterility in them, and if they are pregnant causing a miscarriage.

The demoness ka khlem brings cholera and the demoness ka thar brings severe colic.

They believe that they get malaria through the influence of the demoness ka rih, while in the region of Thertaghat the fever is ascribed to the demoness ka duba.

Smallpox, which is otherwise feared everywhere, is considered by the Ghost to be evidence of the favor of the god u slon niang Dyllion. If there is someone in one of the huts sick with smallpox, the sick person is not only not avoided, but even healthy children are brought there, so that they may receive the "kiss of the god," i.e., [illegible]

762 765 ...ow draws the bronchia out through the opening he had made [illegible] and according to their position he judges whether the sick person will get well or not. (26)

26. Cf. Sacrifice of the rooster, ka jingkhia sylar.

If the illness is still worse and death is feared, then the cleverest and most experienced sacrificial priests are called. Goats and pigs, and if the sick man belongs to the well-to-do, also cows are sacrificed by these. (27) All the relatives participate in the

27. Cf. above, Khasi Rauid

sacrificial meal with the priest.

If the illness is leading towards certain death, sacrifices are made until there is no longer any sign of life. Thus the father of a sick boy in Umpling, who himself was a sacrificial priest, sacrificed the most beautiful chickens all day long until the boy died in the evening from vomiting of blood.

Among the Syntang only rice, eggs, hens, pigs, and deer, but no cows, are sacrificed. Certainly many sibs are allowed to eat the meat of cows, but they are exceptions. Of the sacrificed animals the gods (or devils) receive only some blood, some of the heart and the intestines; the rest is eaten by those present.

3. Sacrifices and Ceremonies for a Death.

764 762 Without interruption -- until death occurs -- sacrifices are offered for a dying

person. Whether death has occurred is determined by calling his name. If no further sign of life is observed, howling and wailing begin to announce the mourning. Tears are extremely rare.

The dead person is bathed and washed (pynsem-pynsleh), wrapped in his clothes and reverently placed on a bamboo mat. One is particularly careful with the limbs; for the hands and feet are stretched out completely (phyrsit ki kjat ki kti) and placed straight (pynthiah beit). To indicate mourning one does not wind the dead man's turban from right to left as usual but the other way around. In the territory of Laskin one puts betel nuts, which are wrapped in pepper leaves, between the turban and the forehead. These betel nuts are placed in a row so that they look like a crown or wreath. Every morning and every evening, as long as the body is in the house, one places cooked rice and dried fish by the head of the dead man. One calls this giving ai ba ja miet ja riey (morning and evening meal).

How long the dead man stays in the hut varies with each sib. Many are cremated on the day after death, whereas others several days later, but always the body stays an uneven number of days in the hut. A betel nut with a pepper leaf and lime is placed with the food as well as a bamboo beaker with water. Finally one puts the "stomach egg" (ka long kyuh) on the stomach of the dead man (in the area of the stomach). This is the start of the actual sacrifice.

The sacrificer takes a chicken, strews rice on its head, holds it ready for killing, and says while doing this: